

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 43, No. 3

17th January 1973

THE WIDER ASPECT OF OUR MOVEMENT

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1952.
—EDS.]

What a petty lot of matter we spend time on, when so much is transitory. After a hundred years what will be the use of all this? Better that a hundred years hence a principle of freedom and an impulse of work should have been established. The small errors of life are nothing, but the general sum of thought is much. . . . I care everything for the unsectarianism that H.P.B. died to start, and now threatened in its own house.

—W. Q. JUDGE

THE THEOSOPHICAL STUDENT often falls under the influence of sectarianism which flourishes in the world, in almost every home and in every field of public life. There is no other philosophy which teaches the value and right use of free thought, free speech and freedom in action as does the esoteric philosophy of Theosophy called the Wisdom-Religion. The teachings of Theosophy are unsectarian. They give a correct direction in our pursuit and application of true principles in any and every field. The living Theosophical Movement is not bounded by the beneficent activities of any or all Theosophical organizations, though it is hindered by their false impulses and faulty propaganda. The influence of the living esoteric philosophy is well described in the following words:

In its larger aspect the Theosophical Movement is the path of progress, individually and collectively. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. Organized religions, systems of thought, governments, parties, sects — all have their origins in efforts for the

better co-operation of men, for conserving energy and putting it to use. They all in time become corrupted and must change, as the times change, as human defects come out, and as the great underlying Spiritual and Intellectual evolution compels such alterations.

This is sweepingly wide and runs the risk of faulty interpretations; false and fanciful notions may be taken as Theosophical expressions under this expansively broad horizon. Just as liberty deteriorates into licence, just as love deteriorates into lust, so the great ideas of the world of images deteriorate and concretize into deeds woven by fantasy. On the other hand there has always been a tendency in Theosophical organizations in the direction of sectarianism, against which Mr. Judge sounds a warning in the words which we print at the top of this article.

The present condition of the world has produced, as a result of the motion of Theosophical ideas, large numbers of people who are eager to help and serve men, and to save humanity from the damaging influence prevailing in the materialistic and mechanistic world of today. So many schemes are set afloat, many plans are made, many organizations and associations are founded — all with good motives, but often they show a lack of understanding and of insight. A natural question for the Theosophical student of the present generation is this: What type of activities should he support and labour for, while he is busily engaged in the work of study, application and promulgation of the tenets and teachings of the Esoteric Philosophy? It would not be wise for the Theosophical student, in the present critical condition of the world, to confine his labours to delivering lectures, holding study classes and question-and-answer meetings at the United Lodge of Theosophists, and making its library useful and serviceable to the general public. The earnest and devoted student who wants to serve the cause of the Great Masters has to take into account the wider aspect of the Theosophical Movement. He should determine for himself where he will lend his help and what he will do to bring his Theosophical knowledge to energize other movements. H.P.B. in her *Five Messages* has pointed out that the Theosophist is the friend of all good movements, but she has also pointed out that it is the work of individuals to select for themselves their field of activities in connection with these outside movements, without neglecting the chief task of studying, applying and promulgating Theosophy. H.P.B. has said:

It must not be forgotten that practical charity is not one of the *declared* objects of the Society. It goes without saying, and

needs no "declaration," that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the everyday plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Next, a guiding principle is available in what H.P.B. has written in her *Key to Theosophy* about the nature and character of the public movements which a student can properly support:

ENQUIRER. . . . But who is to decide whether social efforts are wise or unwise?

THEOSOPHIST. No one person and no society can lay down a hard-and-fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

This gives us a proper basis for our action. In the coming cycle the message implicit in this extract will press upon the attention of the Theosophical student. There are many movements like those for One World Government and World Citizenship, the movement for disarming the nations, and for the establishment of peace; there are the cultural movements which are bringing the various peoples of the world nearer each other in thought and ideation; above all there are the moral movements which are awakening the hearts of men and women everywhere to Theosophical ideas. Some of our teachings have permeated the thought of the world to a very considerable extent, and the penetrating process is now becoming faster; we can see this, for example, in the development that is taking place in the world along the line of the Third Object of the Movement.

It is also being recognized more and more that the differences of religions are illusory, and that true religion cannot but be the unifying source of all knowledge which teaches a way of the Good Life. The fight between the various branches of philosophy is meaningless. Also, the different branches of science are bound to co-operate and not compete against each other. The world of learning is attempting a fusion of the many branches of modern knowledge. A harmonious synthesis is being created in which religions, philosophies, sciences and arts — all take their proper part and place. This is bound to lead to a practical realization of universal brotherhood as a fact by a greater number of human minds.

The duty of the U.L.T. Associate, who is an earnest student, is to keep himself familiar with the great movements of the world, and be aware of the ideas which are circulating in the universe of thought. He must use his discrimination, with the help of his philosophy, to point to the true and to warn against the false. The Theosophical student may not be able to lead the world, as leading is ordinarily understood; but he is certainly capable of helping others to adjust their own minds and hearts, and especially those men and women who are the leaders in these different movements and who need the light of Theosophy.

Just as the aim of the student should be to promulgate the four great truths about universal unity and causation, human solidarity, karma and reincarnation, but for which purpose he himself must be a student of the many details of metaphysics and ethics, and have a great background of Theosophical knowledge to sustain and enliven his propaganda, so also in the sphere of public works he should be able to help the leaders who guide the outside movements by a timely contribution, humbly but confidently made, in the right way. In doing this the central principle of the Esoteric Philosophy must never be forgotten: H.P.B. points out that to feed the hungry body and to clothe the naked body is certainly a noble endeavour, but it is nobler to nourish the soul and to give the robe of knowledge to the naked mind. Wrote a Master once:

Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no surgeon's art can cure. Shall you help us teach mankind that the Soul-sick must heal themselves? Your action will be your response.

PROGRESS AND CULTURE

[This article by H. P. Blavatsky was first published in *Lucifer*, August 1890.—Eds.]

Mated with a squalid savage — what to me were sun or clime?
I, the heir of all the ages, in the foremost files of time—

Not in vain the distance beacons. Forward, forward let us range,
Let the great world spin for ever down the ringing grooves of change.
Through the shadow of the globe we sweep into the younger day;
Better fifty years of Europe, than a cycle of Cathay.

—TENNYSON

WE, of the century claiming itself as the XIXth of *our* era, are very proud of our Progress and Civilization — Church and Churchmen attributing both to the advent of Christianity — “Blot Christianity out of the pages of man’s history,” they say, “and what would his laws have been? — what his civilization?” Aye; “not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel.”

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses — life for life and tooth for tooth; to recall the laws of the *holy* Inquisition, *i.e.*, the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow-men into slavery, not to carry into effect the curse bestowed on Ham, but simply “to purchase the luxuries of Asia by supplying the slave market of the Saracens”;¹ and finally the *Christian* laws upheld to this day in England and called women’s *disabilities*, social and political. Moreover, as in the blessed days of our forefathers’ ignorance, we meet now with such choice bits of unblushing *blague* as this: “We speak of our civilization, our arts, our freedom, our laws, and forget entirely *how large a share of all is due to Christianity.*” (Rose)

Just so! “Our laws and our arts,” but neither “our civilization” nor

¹ *View of the State of Europe during the Middle Ages* by H. H. Hallam, LL.D., F.R.A.S., p. 614. The author adds: “This trade was not peculiar to Venice. In England, it was very common, even after the Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice.” And then, in a footnote: “William of Malmsbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners.” This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

“our freedom.” No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both. And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (?!) of the Christian woman as compared with her “heathen” sister is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others. As it is not true, however — Lecky, among many other serious and trustworthy writers, having shown that “in the whole feudal legislation (of Christendom) women were placed *in a much lower legal position than in the Pagan Empire*” — the sooner and the oftener this fact is mentioned the better it will be for plain truth. Besides this, our ecclesiastical laws are honeycombed, as has been said, with the Mosaic element. It is *Leviticus*, not the Roman code, which is the creator and inspirer of legislation — in Protestant countries, at any rate.

Progress, says Carlyle, is “living movement.” This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that “living movement.” Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church — the deadliest enemy of the ethics of Christ — was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at “Woman’s Franchise League” meetings, their legitimate share of rights as mothers, wives and citizens, and still attend “divine” service on Sundays — prosecute at best the unprofitable business of boring holes through sea-water. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the *Karma* of the women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every Queen and Empress “by the grace of God.” Judean Christianity owes its life to a woman — *une sublime hallucinée*, as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces

her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In *Lucifer* of October, 1889, in the article "The Women of Ceylon," we can read the opinion of Principal Donaldson, LL.D., of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the *Contemporary Review*:

It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion. But in the first three centuries I have not been able to see that Christianity had any favourable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity.

How very correct, then, the remark of H. H. Gardener, that in the New Testament "the words sister, mother, daughter, and wife, are only names for degradation and dishonour"!

That the above is a fact may be seen in various works, and even in certain Weeklies. "Saladin" of the *Agnostic* gives in his last "At Random" eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:

Mrs. Mary A. Livermore says: "The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils."

Lecky says: "Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the fathers."

Gamble says that in the fourth century holy men gravely argued the question, "Ought women to be called human beings?"

But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: "You are the devil's gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God's image — man."

Clement of Alexandria says: "It brings shame to reflect of what nature woman is."

Gregory Thaumaturgus says: "One man among a thousand

may be pure! a woman, never."

"Woman is the organ of the devil." — St. Bernard

"Her voice is the hissing of the serpent." — St. Anthony

"Woman is the instrument which the devil uses to get possession of our souls." — St. Cyprian

"The gate of the devil, the road of iniquity." — St. Jerome

"Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace." — St. John Damascene

"Woman has the poison of an asp, the malice of a dragon." — St. Gregory the Great

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should *not* "look up to women, and consider them men's equals"?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay, it is she again who is the sole cause, if we have to believe the Bible allegory, that there is any Christianity or Churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have "seed" in order that it should "bruise under its heel the serpent's head"; and thus there would be neither Church nor Satan. For, as expressed by our old friend Cardinal Ventura de Raulica, Serpent-Satan is "one of the fundamental dogmas of the Church, and serves as a basis for Christianity." Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman and the latter no worse than a willing martyr; for, if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination. Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian — of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious, and political, among her countrymen — and even the Roman matron. The late Peary Chand Mitra has shown, "Manu" in hand, to what supremacy and honour the women of ancient Aryavarta had been elevated. The author of the *Women of Ancient Egypt* tells us that "from the earliest time of which we can catch a glimpse, the women of Egypt

enjoyed a freedom and independence of which modern nations are only beginning to dream." To quote once more from "At Random":

Sir Henry Maine says: "No society, which preserves any tincture of Christian institutions, is ever likely to restore to married women the personal liberty conferred on them by the Roman law."

The cause of "Woman's Rights" was championed in Greece five centuries before Christ.

Helen H. Gardener says: "When the Pagan law recognized her [the wife] as the equal of her husband, the Church discarded that law."

Lecky says: "In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honour and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass."

Sir Henry Maine in his "Ancient Law" says that "the inequality and oppression which related to women disappeared from Pagan laws," and adds: "the consequence was that the situation of the Roman female became one of great personal and proprietary independence; but Christianity tended somewhat, from the very first, to narrow this remarkable liberty." He further says that "the jurisconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones."

Moncure D. Conway says: "There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilization regarding women."

Neander, the Church historian, says: "Christianity diminishes the influence of woman."

Thus, it is amply proved that instead of an "elevated" position, it is a *degraded* one to which Christianity (or rather "Churchianity") has brought woman. Apart from this, woman has nought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman's Rights. In our days of culture and progress, now that it is shown that in *Union* alone lies strength, that tyrants can be put down only by their own weapons, and that finally we find that nothing works better than a "strike" — let all the

champions of women's rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognized by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of —

WOMAN.

But what are really culture and civilization? Dickens' idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamized Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers"? No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself. And, as Watts has well said: "A dogmatical spirit inclines a man to be censorious of his neighbours. . . . He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does."

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the *Talmud* in connection with progress and culture, we note some extraordinary articles in *Les Archives Israelites*, the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident that no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for

learning and ability, bears on its face the proofs of what is intellectual culture, *minus* spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress, what hope is there left for their coreligionists of other countries?

The article, "Why we remain Jews," is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain *nolens volens* Jews, as not one of the existing religions could "satisfy the genius of the nation." "Were we forced to break with Judaism," he argues, "where is that other creed which could guide our lives?" He speaks of the star that once arose in the East and led the Magi to Bethlehem, but asks, "could the East, the cradle of religions, give us now a true creed? Never!" Then he turns to an analysis of Islamism and Buddhism. The former he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind. Buddhism with its aspirations towards *Nirvana*, considered as the greatest realization of bliss and "the most abstruse *consciousness of non-being*" (?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, *i.e.*, the phenomenon of *non-being* endowed with self-consciousness. Let us rather see the author's analysis of the two forms of Christianity — Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible "to the free mind of the Israelite"; the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths "could satisfy a Jew," he says; therefore, the Rabbi implores his coreligionists to remain faithful to Judaism, or the Mosaic law, as this faith is *the best and the most saving of all*; it is, in short, as he puts it, "the ultimate as the highest expression of human religious thought."

This ultra-fanatical article has drawn the attention of several "Christian" papers. One of these takes its author to task severely for his fear of dogmas only because human reason is unable to comprehend them; as though, he adds, "any religious faith could ever be built upon reason"! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a *bona fide* defence of them, which is far from showing philosophical progress. Then the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi's assault.

We would have our honourable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as infinitely below Judaism. Buddhism, with its spiritual aspiration heavenward and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was; especially modern Judaism with its inimical exclusiveness, its dark and despotic *kahal*, its deadening talmudic ritualism, which is a Jewish substitute for religion, and its determined hatred of all progress." (*Nov. Vremya*)

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only *semi-civilized*, while the press of the fully civilized nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a *pagan* philosophy.

And what, after all, does *our* civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent of Christianity? Europeans call the Asiatic races "inferior" because, among other things, they eat with their hands and use no pocket-handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the xviiith century, Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Caesars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the

guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away between Lucullus and the Pagan Caesars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of François I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin, gives in his interesting volumes *La Vie privée d'autrefois du XII au XVIII siècles, les Repas*, etc., a mass of curious information, especially as to the etiquette and the laws of propriety which existed in those centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety, in those days, as he who puts his knife to his mouth while eating, in our own day. Our forefathers had very strict rules on cleanliness: e.g., the three fingers being *de rigueur*, they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course "on the table-cloth." The sixth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands before dinner — existing now in truth, only in England — was strictly *de rigueur*, not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was performed at courts by chamberlains and pages, who, holding in their left hand a gold or silver basin, poured with their right hand, out of a similar jug, aromatic, tepid water, on to the hands of the diners. But this was in the reign of Henry III and IV. Two centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the xvth century it began to fall into desuetude; and even Louis XIV limited his ablutions to a wet napkin. In the midst of the *bourgeoisie* it had almost disappeared; and Napoleon I washed his hands only once before dinner. Today no country save England has preserved this custom.

How much cleaner are the primitive people in eating than we are — the Hindus, for instance, and especially the Brahmans! These use no forks, but they take a full bath and change entirely their clothes before sitting down to dinner, during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: "It is considered improper, and

even indecent, to touch one's nose, especially when full of snuff, while eating one's dinner" (*loc. cit.*). Yet Brahmans are "pagans" and our forefathers Christians.

In China, native forks (chop-sticks) were used 1,000 years B.C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us:

Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his *Essais* that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III, but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden forks — for fruit. Charlotte d'Albrey (1514) three likewise, which were, however, never used.

Germany and Italy adopted the fork at their meals a century earlier than did the French. Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find "a strange-looking, clumsy, and dangerous weapon called a fork," used by the natives while eating. In 1651 we find Ann of Austria refusing to use this "weapon," and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century [the nineteenth].

Whither then shall we turn to find a corroboration of the mendacious claim, that we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing — nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy — *cant*; nor has civilization spread as much as is claimed for it. London is civilized, but in truth — only in the West-end. As to the East-end

with its squalid population, and its desolate wilderness of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages of modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rottenness — a Dead Sea fruit indeed!

The simple truth is that the word "civilization" is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For, that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket-handkerchief. In China, the Celestial is profoundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ball-room — nay, the "Queen's Drawing-room" — and watch the effect produced on her. Several thousand years B.C. the Amazons danced the Circle Dance around the "Great Mother," at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabeian festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a *phallic dance*. How then will future generations characterize our modern ball-room dances and the favourite *waltz*? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsychore? We really see very little. The latter, nude almost down to their waists, dance likewise their "circle dance," while whirling round the ball-room; the only distinction between them being that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!

—H.P.B.

ACTION AND THE PERFORMERS OF ACTION

The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life — has lived in vain.

—*The Voice of the Silence*

God is not a mind, but the cause that the mind is; *not a spirit*, but the cause that the Spirit is; not light, but the cause that the Light is.

—*Divine Pymander, Book IX, v. 64*

THAT which ever was, is and will be is an abstraction; and if at all an abstraction can be said to have attributes, It is omnipresent, omnipotent and omniscient. In the ancient wisdom, it is symbolized by the two concepts of absolute abstract Space and absolute abstract Motion. This latter aspect of the One Reality is known in the Wisdom-Religion as "The Great Breath."

As manifestation dawns upon the deep of night, the systolic and diastolic throb of this Breath causes a transformation. From the transcendent abstract Deity there drops a ray which then becomes the manifested aspect of that Deity. It is this manifested aspect which is called Logos — a collective "Creator" of the Universe with its Hosts of intelligent Powers and Forces known in philosophy as the *Dhyan Chohans* and the *Elohim*. From this manifested Deity proceed emanations that thrill through space like rays from the rising sun. They constitute an almost endless series of Hierarchies of sentient beings, each of whom has a mission to perform and who serve as the agents of Karmic and cosmic laws. With each degree of the primary emanations there emerge intelligence, action, sacrifice. Even at this early stage are discernible the act and the actors, though not in the sense that the world understands these terms.

The Secret Doctrine teaches that while the Monad or Ray is cycling downward into matter, the *Elohim* or the lower *Dhyan Chohans* are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter but on their own plane of consciousness. After these *Elohim* have reached a certain point in this evolutionary process, they meet the incarnating senseless Monad, encased in the lowest matter. The two potencies of Spirit and Matter thus become blended and their union produces the terrestrial symbol of the "Heavenly

Man." It will thus be seen that three streams of evolution are made to unite in man. First, there is the Monad or *Jiva*, a Ray or Breath of the Absolute. It can have no relationship to conditioned finiteness and must at all times remain unconscious on our earthly plane of existence. The second stream of evolution is that of a spiritual model or prototype on which the matter of the human form is moulded. The third stream represents an intelligent consciousness which will guide the man's evolution and progress. The consciousness of this third stream of evolution is necessary because it is neither available in the Monad nor yet in the senseless though living matter which this consciousness is destined to ensoul. Such in the rough is the pedigree of man, a combination and a focal point for three distinct streams of evolution that must mix and mingle in him. All his actions must necessarily pivot round the plan of advancing and not retarding this evolution. His inaction or failure of participation in the grand scheme is a refusal to consider himself a part of the whole, is an attempt at going against the universal stream of effort.

The movement of the monadic force as well as that of the *Dhyan Chohans* is analogous to that of the impersonal force perceptible in the undeviating emanations, intelligent and sacrificial, of the Sun. They know neither wrath nor favour and are of the essence of impersonality. But once we pass from a consideration of this highest, we come across planes of action of the incarnating consciousness as also of the capsule of matter that we call the body. Both may on occasions be sympathetic or antipathetic to each other and produce vast and almost infinite variations of human conduct and behaviour.

The lower perishable part of the man can and does act on its own. It has instinct, memory and will which it shares with the animals. It has, for instance, the deceit, the ferocity and the cunning of the jungle denizen. It has also the beauty of the peacock, the grace of the dancing gazelle, the gentleness of the dove, the loyal attachment of the dog and the obedience of the horse and the elephant. But that is all. It has not, nor will ever have, the nobler emotion of the missionary, the sacrifice culminating in the self-imposed torture of a Father Damien, nor the dauntless courage of the man who throws away his life so that others may live. Such action has its roots in the nature of the reincarnating Soul which has the power to reach up to and come in close union with the Supreme.

Man thus presents a paradox. He can be a god turned savage lend-

ing his higher force and powers to the wild and brutal instinct of the animal. He can also be an animal turned god — a being of light that through his animal counterpart can touch the denizens of the lower worlds to divine flames. As one or the other aspect gains control, the actions of the man reflect their ascendancy and become vile or virtuous, decrepit or divine, animal or godly.

With birth, the human consciousness does not start to function immediately. The animal intelligence of the child takes time to familiarize itself with the functions of the senses and organs of action. The incarnating Ego enters the body only at a certain stage of the evolving child; and when it does, it brings with it the faculty of discrimination. As this discriminating faculty grows and advances, the child is able to differentiate the right from the wrong and later the puerile from the sagacious. It is as this discriminating faculty blossoms that the consciousness of duties — actions which the man is expected to do — arises. Action can no longer be by instinct and impulse, reaction and reflection. It has to carry out the wishes, the plans and the aspirations of that high portion of the man that can know neither sleep nor death. The animal man must at all stations of life await the divine behest, the higher guidance.

The Higher has a Voice and it is audible. This is no figure of speech. That Voice speaks where there is none to speak. It is the Voice of the Most High. It comes through service and questioning, strong search and humility. But ere the first sound can fall upon the eager ear, the aspirant can still mould and shape his actions under the guidance of holy writ and profit by its teachings.

To each man, certain acts become obligatory. For instance, the healthy functioning of the body is to be ensured so that a disciplined body lies ready to the master's hand. It is a living, vibrating instrument that the Soul will need to contact the world outside and turn it to its own uses. A spoilt instrument but curtails its own usefulness and frustrates the soul. The contribution of the lower kingdoms which went into the formation of the earthly tabernacle has to be recognized in gratitude and trust by suitable actions. The same meed of gratitude becomes due to mother, father, teacher and friend. They go to make the human animal social. They each, according to their lights, raise him above the animal and above the petty considerations that seek to divide the earth and things of the earth into the exclusive possessions of men and nations.

It is a readily admitted fact that actions bind the man and though the bonds be decorative and at times pleasing, they have the disconcerting ability of assuming at any moment the hardened and cruel characteristics of fetters that bind and chains that restrain. Men who have come to realize this thralldom through action have sometimes mistakenly sought their freedom by the expediency of paralysing all action. They argue that if pain and bondage are the fruits of action, freedom from these must automatically emerge on the stoppage of action — as though evolution can be freezed in time and halted in space! Such arguments are erroneous for the reason that so long as man is encased in matter (there are sheaths of the soul that are made up of matter that is invisible), just so long must there be action; for action, movement and vibration are the properties of matter. It were therefore futile to think of abandoning action. The living man must perforce act, and in the very impulse to action must he inject that which will make the action and its fruits powerless to affect his innate serenity.

Action too often springs not of itself but of desire. The lust and thirst for things find their outlet in sense-indulgence which, producing actions, earns new deceits and deeper ignorance. Knowing that the senses are able to snatch away the heart even of the wise man, there are those who seek a solution by restraining the senses the while they in thought indulge in their delight. The *Gita* calls them false pietists of bewildered soul. Their pondering over forbidden delights, though denied a physical outlet, is itself action and but hoards force till the pressure can no longer be contained and deeds are then catapulted on the physical plane till the accumulated force gets exhausted. What is wrong in this case where the mind broods evil but restrains its outside manifestation is the motive for the imposition of the restraint — a hope that by so doing nemesis can be warded off.

Action must thus be esteemed a part of life, an adjunct to existence. The journey of the mortal frame cannot be performed save through action, which thus becomes always superior to inaction. How then must the act be initiated and carried through so that it no longer binds but leaves the soul unfettered, the desires free? The Yoga school of thought which the *Bhagavad-Gita* advocates favours the path of devotion in the performance of action. According to it, all action, any action, becomes possible because the force that is used or misused comes from the Supreme Spirit. If by design the man can use this force without tainting it with the colour of his motive, he would invite no reaction because he

would but move along with the universal will and so partake of its *yagna* (sacrifice). The scriptures say that at all times the Supreme Spirit is present in the sacrifice. He who forgets it lays no store by *yagna* and acts only for the gratification of his sins and failings. According to the Yoga school, action has to be performed for the fulfilment of a duty (a word with ever-widening connotations) and as an act of offering to the Supreme.

Man's path of progress is an integral part of the process of emanations and evolutions. Human consciousness has the task to multiply and to lift the whole mass of matter that it uses so that in future evolutionary periods that mass becomes ready to be raised to man's estate. Its other important duty is to reach up to universal self-consciousness where it can partake of the divine with the added characteristic of self-awareness retained at all levels. In such a scheme, action becomes the act of nourishing and carries with each motion and turn the act and essence of sacrifice. "Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice." The wheel of sacrifice that has thus been set in motion will last through the *manvantaras* of manifestation. He who aids not in helping its onward revolutions contributes not to the universal effort, and so strays away from the planned endeavour of manifested life. He reaches not the Supreme, but revolving in rebirths eats the bread of sin.

The aspirant is too far removed from the universal urge that propels worlds and systems of worlds. Yet, for him too the possibility of touching the Supreme remains. If he at all times performs that which he has to, and in so doing dissociates himself from all anxiety as to the outcome of his efforts, then is he on the highroads of success. To be able to attain this condition of a divine indifference, the man must learn to seek his delight in the Self within, so that in all circumstances, results and events, he remains content with that and that alone. When he is thus firmly fixed he will realize that the earth never held nor could it possibly hold any other power or person on whom he could place dependence. His refuge and haven of peace is in the Supreme, and once he is established there he loses all interest in things done or yet to be done.

The necessity for action does not cease even for him who has touched the Supreme. He then acts because it becomes his duty to set the example. Whatever the most excellent among men practise, the same is practised and copied by others. Therefore, as the ignorant per-

form the duties of life with the hope of attaining favourable results, so the wise man performs his selfless actions from the wish to bring the world to duty and benefit mankind. In him, the personal bias, the attachment to individuals, the groping for results have ceased. He sees humanity as a vast stream of lives moving towards their enlightenment and he can but guide the whole to greater efforts, towards a flowing with and not against the stream of the universal effort. He helps nature and works on with her and sets the pattern for those who have the eyes to see and the desire to follow.

THERE MUST BE a universal presiding spirit, the producer as well as the spectator of all this collection of animate and inanimate things. The philosophy taught by Krishna holds that at first this spirit — so called, however, only for the purpose of the discussion — remained in a state of quiet with no objects, because as yet there was no modification. But, resolving to create, or rather to emanate the universe, It formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the Divine Idea was gradually expanded, coming forth into objectivity, while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. Its modifications are visible (and invisible) nature. Its essence then differentiates itself continually in various directions, becoming the immortal part of each man — the Krishna who talks to Arjuna. Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes to itself — as a cover, so to speak — the human body and thus, being in essence unmodified, it has the capacity to perceive all the changes going on around the body.

This *Self* must be recognized as being within, pondered over, and as much as possible understood, if we are to gain any true knowledge.

—*Notes on the Bhagavad-Gita*

THE TURN OF THE WHEEL

A LITTLE TALE OF KARMA

[The following is reprinted from *The Path*, October 1890, where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—EDS.]

I

HE was the son of a small ruler in Rajputana. His father, of the warrior caste, governed a district including several villages, as well as his own small town, with justness and wisdom, so that all were prosperous and happy. The ruler was called a Rajah; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the Rajah had been many years childless, and was the only child to whom the father's honours and power could descend. He was named Rama after the great Avatar. From the time he was born and until he could speak, a strange look was always to be seen in his baby eyes; a look that gazed at you without flinching, bold, calculating as if he had some design on you; and yet at times it seemed to show that he was laughing at himself, sorry, too, melancholy at times.

Rama grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while everyone loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble rajah. Each day he retired to his room alone; no one was permitted to come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

II

The room is an ordinary Hindu room. Hard chunam floor, the bed rolled up in the corner, on the walls one or two flat metal plaques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these plaques — Krishna. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

“Atmanam, atmana —” he seems to say; the rest is murmured so

low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

“This weight upon my heart is not from this life. I have known no sorrow, have lost no object that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Krishna, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul.”

Just as he uttered the last words a ringing sound came from the metal plaque and Rama gazed steadily at it. The plaque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centred in the form and the scent turned into light. Rama looked steadily at this being who stood there erect and terrifying, yet calm and strong with peace all about it. It was the calmness and power of it that terrified. As Rama looked, it spoke:

“Do you forget the Upanishad, ‘Two birds sit in one tree; the one eats the fruit and the other looks on?’”

“No,” said Rama, “I forget not. They are the personal and universal. The one who looks on is my higher self — Atman.”

“I am thy higher self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, The Fruit of Action.”

“These,” said Rama, “I have heard. Action and Law I know, but the Fruit of Action, is it that which eats within?”

The form of beauty replied: “It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make.”

Then with one straight arrow-like glance into the face of Rama, the form faded, and the plaque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone. Rama left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction until a rival rajah came and demanded all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting

the claim, which was just, instead of slaying the rival as he could have done, Rama resigned all, retired to the forest, and died after a few years of austerity.

III

The wheel of time rolled on and Rama was reborn in a town governed by the Rajah who had once in a former life demanded Rama's possessions. But now Rama was poor, unknown, an outcaste, a chandalah who swept up garbage and hoped that Karma might help him. He knew not that he was Rama; he only swept the garbage near the Rajah's palace.

A solemn audience was held by the Rajah with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give a vast sum of money tomorrow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The Rajah agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven, and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all. The cold early morning, dark with promise of the dawn, saw the chandalah — once Rama — sweeping up the garbage near the palace where inside the Rajah was just awaking. The last star in heaven seemed to halt as if anxious that Rama should come in his sweeping to the side of the palace from which the Rajah's window opened. Slowly the chandalah crept around in his task, slowly, surely. Slowly the Rajah's waking senses returned, and as they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

"What was I to do? Yes, give gifts. But it is not yet day. Still the oracle said 'immediately on awakening.'"

As he hesitated, the poor garbage sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam

through the wall that struck and pushed him to the window. Flinging open the shutter to get breath, he looked down, and there before him was a poor chandalah with waistcloth and no turban, sweating with exertion, hastening on with the task that when finished would leave the great Rajah's grounds clean and ready for their lord.

"Thank the gods," said the Rajah, "it is fate; a just decision; to the poor and the pious should gifts be given."

At an early hour he gathered his ministers and priests together and said:

"I give gifts to the devas through the poor; I redeem my vow. Call the chandalah who early this morn swept the ground."

Rama was called and thought it was for prison or death. But the Rajah amazed him with a gift of many thousands of rupees, and as the chandalah, now rich, passed out, he thought he smelled a strange familiar odour and saw a dazzling form flash by. "This," thought he, "is a deva."

The money made Rama rich. He established himself and invited learned Brahmins to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brahmin of many austerities, looking into his life, told him briefly:

"Next life thou art free. Thy name is Rama."

—BRYAN KINNAVAN

THE LAW is Karma, reincarnation is only an incident. It is one of the means which The Law uses to bring us at last to the true light. The wheel of rebirths is turned over and over again by us in obedience to this law, so that we may at last come to place our entire reliance upon Karma. Nor is our environment Karma itself, for Karma is the subtle power which works in that environment. . . . That part of the environment which consists in the circumstances of life and personal surroundings is only an incident, and the real environment to be understood and cared about is that in which Karma itself inheres in us.

—W. Q. JUDGE

STUDIES IN MAGIC

III.—MAGIC DOWN THE AGES

To the spiritual eagle eye of the seer and the prophet of every race, Ariadne's thread stretches beyond that "historic period" without break or flaw, surely and steadily into the very night of time . . .

—*The Secret Doctrine*, II. 67

MAGIC exists, and has existed ever since prehistoric ages. Beginning in history with the Samothracian Mysteries, it followed its course uninterruptedly, and ended for a time with the expiring theurgic rites and ceremonies of Christianized Greece; then reappeared for a time again with the Neo-Platonic, Alexandrian school, and, passing by initiation to sundry solitary students and philosophers, safely crossed the mediæval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such Adepts as Paracelsus and several others, finally dying in Europe with the Count St. Germain and Cagliostro, to seek refuge from frozen-hearted scepticism in its native country of the East.

In India, magic has never died out, and blossoms there as well as ever. Practised, as in ancient Egypt, only within the secret enclosure of the temples, it was, and still is, called the "Sacred Science." For it is a science, based on the occult forces of Nature; and not merely a blind belief in the poll-parrot talking of crafty elementaries.

To doubt magic is to reject History itself, as well as the testimony of ocular witnesses thereof, during a period embracing over four thousand years. Beginning with Moses, Hermes, Homer, Pythagoras, Plato, Herodotus, Cicero, Plutarch, Apollonius of Tyana, Simon the Magician, Pausanias, Iamblichus, and following this endless string of great men down to modern authors such as W. Howitt, Ennemoser, G. des Mousseaux, Marquis de Mirville, Eliphas Lévi and Madame Blavatsky — all of them either believed in magic or were magicians themselves. Such men as Albertus Magus, Raymond Lulli, Cornelius Agrippa, Paracelsus, Robert Fludd, Eugenius Philalethes, Kunrath, Roger Bacon and others of similar character are now generally taken for visionaries, and worse, for charlatans. Those Hermetics and philosophers may be disbelieved in and doubted now, as many other things are doubted, but very few doubted their knowledge and power during their lifetime, for they could always prove what they claimed, having command over certain forces.

Time was when the high priests of the temples were magicians — those initiated into the esoteric Theurgy — or Magic — and Mysteries of the temples. The inspired sibyls and pythonesses were mediums and were entirely guided by their high priests in whose hands were all the secrets of their theology, which included magic, or the art of invoking ministering spirits. They possessed the science of discerning spirits, and by this power they controlled the spirits at will, allowing but the good ones to absorb their mediums. They were practitioners of the real White or Sacred Magic, acquired only by those pure of life and absolutely worthy and unselfish. Such Magic is a science, but modern science has failed to profit by it.

The exercise of magical powers is the exercise of natural powers, though they may appear to be superior to the ordinary functions of nature. Magic is not miracle, for everything that happens is under law, eternal and immutable. It is not a violation of the laws of nature, except for ignorant people. Magic is but a science, a profound knowledge of the occult forces in Nature, and of the laws governing the visible and invisible worlds. As H. P. Blavatsky writes in "The Science of Magic":

Spiritualism in the hands of an Adept becomes Magic, for he is learned in the art of blending together the laws of the universe, without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes unconscious sorcery; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits. (*Raja-Yoga or Occultism*, pp. 153-54)

Magic in the primeval ages, that is, before the so-called historical period, was contained in the Mysteries. The greater portion of the poetical enigmas in mythology rested, in fact, on certain magical phenomena. Plato called the true poet the teacher of the present and the future. But the ground and substance of mythology lie far beyond the poets, as their roots are embedded in prehistoric times. Whether it be Grecian, Indian, Egyptian or Nordic mythology, it possesses a universal resemblance.

The ancient philosophy, the mythologies and the Mysteries originated prior to the historical era. The difficulty of arriving at the

truth about their origin and development has become all the greater as the antiquities of the mythical ages were so darkly and enigmatically treated by their first transmitters. They must obviously have known far more than they made known; else why should Herodotus frequently preface his remarks thus: "I shrink from speaking of divine things," that is, of the Mysteries out of which the popular religion first originated. We know that Pythagoras, Empedocles, Orpheus, Thales, Parmenides and others visited Egypt and the East for instruction; and Herodotus visited the oldest temple in Tyre to inform himself perfectly of the myth of Hercules. Like Herodotus, Cicero too avoids speaking of these things and says, "I am silent on Eleusis." According to Schweigger:

The ancient, and especially the Grecian art of poetry drew its images from an ante-historical time, for which the sacred sagas interwoven with them, the Mysteries, served as a foundation.

Aeschylus especially went so far in drawing from the Mysteries that he occasionally invited complaints. When the Mysteries became more accessible, Plato wished that initiation into them was made more difficult by greater sacrifices.

The Samothracian Mysteries were also connected with those of Egypt and of the East, and of Egypt again with the later Grecian and Roman. There is thus a continuity of the Mysteries, so that by the discovery of the knowledge of one, the historian might eventually come upon that of all. Why, then, has so little come to be known of these Mysteries down the ages? It is owing to the universally strict adherence to silence and secrecy on the part of those who know. Another reason may lie in the destruction by vandals of all the evidences of the secret knowledge of the remotest antiquity. Then came the persecution of the heathen doctrines by the Christian Church, and all "miracles" which its God did not perform were considered as the works of the devil.

Magic was enshrined in ancient mythology, which in many respects receives its true interpretation from the point of view afforded by the scientists. There were not only historical and religious, but also philosophical enigmas involved in these systems. If we are not able to understand the pictorial style of the ancients, it is clear, as Steinbeck remarks in *The Poet as the Seer*, that

we have become estranged from the region in which that pictorial language was formed. Since it constitutes the entire mode of expression of the most ancient times and arose simultaneously with the peoples, so are all the myths poetic-symbolic-metaphoric inspirations of a transcendent material power of nature, or the

physical incarnation of an infinite spirit.

Science, philosophy, poetry and religion from their very nature were closely united in the primeval ages, and the most ancient historical accounts show them maintaining the same alliance. This was particularly noticeable in the case of medicine, which was united with poetry and theology, and it is not surprising, therefore, that to Orpheus, traditionally represented as a poet and musician, are attributed all the Grecian songs on medical science. The scientific theories of Parmenides and Empedocles still remain as fragments of poems. It was a peculiarity of ancient Greek philosophers to give prognostications as part of physical science. Pythagoras, Plato and the Stoics established their theogony as part of physiology; and Plutarch, writing about Isis and Osiris, brings together many ancient attempts to interpret important physical myths. Schweigger has proved in his treatises that some very widely extended mystic circles were connected with the most ancient systems of science as in Samothrace.

Through laborious, earnest scientific discipline one will find that the ancient secret knowledge was only enshrining the unchangeable universal laws, such as those of electricity and magnetism. What the ancients regarded as magical and sacred can be understood in the light of H. P. Blavatsky's dictum:

The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. . . .

MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. (*Isis Unveiled*, II. 589)

The modern world presents a strange contrast with contradictory sentiments and attitudes. While on the one hand ghosts and devils are exorcized with formulas, on the other scientific progress and technological development will not admit of anything immaterial either in heaven or hell. The prophets of opposite creeds are contesting for something which the one endeavours to retain with convulsive power and the other condemns as a mere phantom, denying everything which cannot be comprehended by the outward senses. The concepts of heaven and hell form endless fields for investigation. Goethe was certainly right when he put in Faust's mouth the words that the flights of imagination led from heaven to hell through the earth.

Belief in magic was once universal. Black and white magic rested on the fundamental ideas of the two opposing principles, each having a host of spirits subject to it — known variously in different traditions as *yazatas*, *ferouers*, *amshaspendas*, demons, *devatas*, *bhuts*, *pisachas*, etc. — who performed their commands. Many believed that they had found in magic not only the means of obtaining a deeper insight into nature, but, what is of greater importance, the means of placing in subjection those spirits, so that they might make themselves unfettered masters of nature and men.

Shakespeare was well conversant with this lore, for not only do elves and fairies form the *dramatis personae* in *A Midsummer Night's Dream* and *The Tempest*, but also witches play a vital role in *Macbeth*. Prospero could command the spirits to do his bidding:

... to tread the ooze of the salt deep;
 To run upon the sharp wind of the north;
 To do me business in the veins o' the earth,
 When it is bak'd with frost.

Water, air, light or fire, and the universal earth-magnetism are the general powers by which nature operates, and by delving into the secrets of this operation the various laws of nature have been formulated by our scientists. There is no place here for speculation, as Bacon observes; conviction comes not through argument but through experiment. When the ancients used the mythological images of earth and heaven, of Jupiter reigning in the thunder-cloud, of Poseidon, the causer of storms and the earth-shaker in the vaulted rocks of the subterranean, and of the Dioscuri, the twin sons of Jupiter and Leda, they were only referring to what Heraclitus and Pythagoras said of the opposing principle in nature. They were all only emphasizing the doctrine of polarity in electro-chemistry, that is, the universal operation of magnetic laws in nature. If only the knowledge had not been kept secret and experimental research had been encouraged, the world would have known earlier of what we are familiar with today — the activity concept, the interionic attraction theory, the proton-theory of acids and bases, and the consideration of electrode reactions as rate processes, although they might then have been understood under different mythological names.

The sun-god was worshipped as the diffuser of life and of the blessings of nature, and Apollo as the striking, punishing and destroying god, but also as the all-quickening force of light, whose penetrating and miraculous power of kindling and warming is noticeable even in the

polarity of colours. If the rays of the rising sun could bring musical sounds out of the statue of Memnon and produce magnetic clairvoyance, one can understand how the all-wise and mighty Zeus could inspire prophecy among his devotees. The dual nature of electricity and magnetism evoked the idea among the ancients of the whole visible world being an image of a spiritual one; though often poetically expressed, the concept is evidently based on the dual nature of man and the universe. It is knowledge of the laws of magnetism which affords the most complete evidence of a universal polarity of sympathy and antipathy and of a spiritual and material world acting on each other in the marvellous duality of matter and spirit.

This acute, sensitive understanding of nature and the true meaning of the symbols was, according to Herodotus, already absent in the later Mysteries, which had lost the key to the Samothracian esotericism. As these later Mysteries framed the religion of the people, there was evident a gradual decline in their understanding of nature as also in the true inspiration of the divine. Unless nature is regarded as the "Voice of God" and man is ever vigilant to observe the marvels which are continually taking place, the decline soon turns into a degradation of her symbols and secrets.

To quote Joseph Ennemoser on magic in mythology:

The genuine observers and honourers of nature only, they who trace out her signs and listen to her voice, learn the secret of her laws which proclaim their lord; they only are affected by the joyful astonishment at the order and beauty of all her parts, and at the harmony of her momentary and successive operations; so that in time devotion sinks down in love and adoration of the all-wise and all-good Creator, while the rest of the world, as if drunk with sleep, becomes more and more estranged with the Divine, and falls into blindness and superstition.

Therefore, all great natural philosophers have been genuinely pious men; therefore the magnetic clairvoyant, passing out of the dream of day into the wakefulness of sleep, breaks into ecstatic admiration, into poetic effusions and songs of praise, in consequence of this deeper insight into the secret workings of nature and of her symbols, like poetical antiquity itself, in which the knowledge of nature, poetry and religion were united.

Such an understanding of nature has ever been regarded as listening to the "Voice of God." All its operations, the highest as well as the lowest, have their legitimate role. The interpretation of Nature's marvels led to

myths; themselves being but the expression of Truth, their proper understanding is the only key to nature which can easily be lost or distorted by ignorance and superstition. How an attitude of blind dogmatism can lead to shallow emptiness is described by Schweigger:

A spirit striving against new discoveries in nature, from its slavish attachment to the letter of the past, such as we find in certain periods of history, and especially in the Middle Ages... and which regards every attempt at improvement as something futile to government: such a spirit leads directly through the darkening of the unintellectual eye, from God to the idols of superstition; that is, to heathenism.

Strabo says that the ancients concealed their views of Nature in enigmas and wrapped their scientific observations in concerted myths. Another writer compared history and science to the two serpents which the infant Hercules strangled in his cradle, the former being fable and the latter magic. Sanchoniathon points out the oldest character of the myths to be that of natural science.

The Phoenician Cabeiri, the Greek Dioscuri, the Curetes, Corybantes and Telchines, were originally of the same nature — all symbolizing electrical and magnetic phenomena. If Zeus represented the whole circle of heaven, the Dioscuri were equivalent to the Sons of Heaven. That the Sons of Heaven (the Dioscuri) constantly die and return to life together and not separately, goes to show the polarity of electricity and magnetism in the most striking manner. Thus, what is regarded as just a myth is the simplest and cleverest and, what is more, the most profound expression of a strictly scientifically defined truth of nature.

How is one to account for Jacob's trick of appropriating the best of Laban's flocks — as magic or early adventures in the science of genetics? For, as stated in the concluding section of Chapter xxx in *Genesis*, Jacob, with a view to getting particoloured lambs, peeled the skins of twigs from certain trees, "of green poplar, and of the hazel and chestnut tree," and the flocks saw them as they conceived.

And in the next chapter it is noticed that even the Lord is on the side of Jacob and poor Laban is left high and dry; and loss upon loss, his own flesh and blood began to rebel, and Rachel stole her father's teraphim and went with Jacob. This passage in *Genesis* has given no little trouble to commentators, for this is the earliest account of magic one comes across in the scriptures. The stealing of the images represents the stealing of the science of Laban, the Syrian, that he might not dis-

cover Jacob's departure. The teraphim were means of divination, known to the Egyptians and Syrians. They were idols and objects of worship and are referred to in several books of the Old Testament. From these passages it is evident that the teraphim were not graven or molten images but definitely objects of divination. However, the misunderstanding prevailed and time and again their worship was condemned as being inconsistent with the worship of Jehovah.

However much the Jews might raise their voice against magic, they should remember that Moses himself learnt this mighty art from the Pharaoh's magicians in Egypt. Belief in magic persisted with the Jews up to Jesus' time, in spite of condemnation; and the captivity of Babylon only strengthened their belief in magic and superstition. It is during this period that tradition concerning Solomon and his magical powers originated. And there is the story of Lilith, the first wife of Adam, who wanted to attract and keep him always with her; and as he withstood the temptation, she took revenge on Adam's progeny by turning into an evil spirit and becoming hostile, particularly towards children and pregnant women.

Obviously the Egyptian priesthood was well acquainted with the phenomena of magnetism, the methods of its production and the means of its application to various diseases, and hence concealed the greater portion of their religious customs from the uninitiated. More than in any other country, it was in Egypt that medicine was connected with religion and priesthood, the practice of medicine being attended to by the priests more than the observance of religion; and it is remarkable that the first hospitals in Egypt were in the temples, and the sick persons themselves became the means of revealing the wishes of the gods.

The Jews lived for several hundred years among the Egyptians, and from what the Jewish priests and prophets have recorded one may conclude that however closely the Egyptians concealed their Mysteries, by the study of electricity and magnetism one may lift the veil of Isis under which they produced psychism, somnambulism and mesmerism and cured diseases in their temples in the same manner it was done later by Charcot and Mesmer.

Astronomy and astrology were also principal branches of Egyptian magic. According to Herodotus, the Egyptians were the first to name the days after the heavenly bodies and to perceive their meaning, so that they could foretell the fortunes of men. They have left symbolical references to the power and influence of the sun and moon, the planets

and the stars, in all their temples and pyramids, as may be seen even after the lapse of thousands of years. The Egyptians also possessed mathematical knowledge, as is shown by their buildings and works of art.

The secret knowledge of the priests was in time lost or so distorted that it came to be regarded as fables. Magic in its true higher significance most probably reached great perfection among the Egyptians, but only traces of it remained later in theurgic arts or sophistic juggleries. Magic is shown under a different shape in Greece and is found among the Jews in a sparing and peculiar manner; but it was only in the age of Constantine that magic came into disuse in Egypt. Theodosius caused the temples to be closed and he himself is stated to have destroyed the temple of Serapis.

It is a noteworthy fact that all the ancient philosophers of Greece, who visited India or Egypt, were much inclined to magic and brought it forward more or less prominently in their teachings. First of all stands Pythagoras; then Plato, Empedocles and Democritus; and even among the Romans, the Pythagoreans were reputed to be soothsayers. Apollonius of Tyana was the most celebrated among the defenders of the Pythagorean school. On account of his remarkable cures and prophecies, a temple to his honour was erected at Tyana and his life and reputed phenomena were compared with those of Jesus Christ.

Many of Galen's wonderful cures were attributed to magic. That he possessed more than the usual knowledge of medicine and that his inner sense often shone brightly is clear from the fact that he was able to foretell the future course and character of a disease. For instance, he predicted accurately that his patient, Senator Sextus, then in perfect health, would upon the third day be seized with fever, that it would subside on the sixth, return on the fourteenth, and on the seventeenth he would entirely lose it. He foretold also to the philosopher Eudemus the whole course of a fever. When the doctors suggested bleeding to a young Roman lying sick with fever, Galen declared it to be unnecessary, as he would bleed from the left nostril in a few days; which occurred as he predicted and the youth recovered.

(To be continued)

DEVOTION THROUGH ACTION

THE *Bhagavad-Gita* speaks of devotion through action, which simply means the right practice of one's duties and of special acts such as those of sacrifice, mortification and charity, which should not be forsaken.

What does devotion through action produce? All things start in the mind and are in time enveloped by *kama*; and these together, worked on by will, produce a form. What kind of *kama* do we want to instigate our actions, and also our mental concepts which are causal? Devotion is the primal feeling, the first and foremost motor in our nature. It is sacrificial service for, and is rooted in love of, others and disregard of oneself. Therefore does Krishna say that even in such a thing as giving a gift there is a right way and a wrong way. The gift has to be a suitable one, chosen with care, keeping in mind the needs of the recipient; it must be given to the right person, at the right time, and with the right motive. So here we have accuracy in space, punctuality in time, and purity in causation or the reason for the gift. Simple as this may seem, herein is involved the use of our hidden powers and the realization of the hidden effects of those powers in action. What is the effect of the unsuitable gift given to the unsuitable person, at the wrong time, and with a selfish motive? Are good, kind thoughts, or gratitude, engendered in the one who receives the wrong thing, at the wrong time? No; for just as H.P.B. says in regard to charity that it must evoke gratitude in the receiver, so must a gift. If it does not, then the gift does harm, not good.

The power of visualization is a hidden power of the mind. The feeling that once we have said we will do something we *must* do it at all costs, once we have vowed a vow it *must* be fulfilled, means that we have begun to realize the hidden side of the result of breaking our promise or our vow. All these things are actual forces, actual "thoughts" ensouled for the time by the hidden elemental lives which are everywhere. Guard your words, said Mr. Judge, for a sound can create and also destroy. A knowledge of the hidden side of Nature enables us to see this as an actual fact. The application of this knowledge enables us to create harmony.

It is the application of these statements in life and meditation on them with a view to understanding them that makes us begin to become Nature's helpers by acting, feeling, thinking along the known lines of harmony with her.

IN THE LIGHT OF THEOSOPHY

In "A Point Beyond Tears" (*The Daily Telegraph Magazine*, October 6, 1972), Gitta Sereny writes of her interviews with a number of sufferers from nervous disorders. Every year more and more people, especially women, are being treated for nervous breakdowns. Just one statistic illustrates the rapid increase in patients in recent years: outpatient attendances at mental hospitals in England and Wales alone rose from 445,000 in 1949 to 1,336,000 in 1968, and most of this increase appears to be accounted for by patients suffering from neurosis, a condition which at its worst will lead to a nervous breakdown. It is estimated that two-thirds of the patients are women, ranging in age from 15 to 59 and belonging to all classes of society. The nature of nervous disorders is now much more widely appreciated. But have the methods of treatment developed to the same extent; or are psychiatrists, social workers and family doctors content merely to suppress the anti-social symptoms?

What falls to pieces in a nervous breakdown is the mechanism by which we control our emotions:

Neurosis is much more than just the normal worries and depressions that everyone experiences from time to time. It is a state of mind resulting from psychological conflict or stresses and is often accompanied by physical symptoms. It is almost invariably traceable to specific psychological causes in childhood experiences, and is not a mental illness, such as schizophrenia, manic depression or melancholia.

A nervous breakdown is the crisis which occurs when the mechanisms which enable every person to control his emotions actually "break down," under excessive psychological stress. There is a complete loss of control, sometimes leading to an attempt at suicide, and generally resulting in an inability to cope with everyday life.

The causes that bring women to the point where they can no longer cope are complex. Nervous breakdowns rarely occur because of any one — or immediate — reason. . . .

Overworked doctors and social workers, as well as patients, in their desire to find something concrete to deal with in these complex emotional crises, are apt to concentrate on *one* aspect, one problem they can understand. It is a piecemeal approach to treatment, mostly forced upon specialists because of lack of

time and qualified personnel. But in fact hardly any of these explanations for breakdowns apply in isolation. All of them can apply to some extent.

The unprecedented number of cases of nervous breakdowns in women does not seem to mean that our time is more pressured and our society sicker than any other previously. . . .

The huge increase in women diagnosed as suffering from neuroses may well be due partly to mass media familiarizing people with subjects which used to be considered taboo and thereby enabling them to face up to these conditions and feelings in themselves. Equally, the enormous expansion of medical and social services in Britain has created unprecedented facilities. A person who suffers from mental (or nervous) stress is now considered a patient, not a hypochondriac; a citizen with rights, not a supplicant receiving medical and social alms. This attitude is bound to encourage more people to seek aid. Finally, the status of women, of whatever class of society, has altered radically. Where in former times women — incidentally to the detriment of their whole families — suffered and were indeed expected to suffer in private, they now feel free to seek outside help. . . .

As there are no grounds for comparisons, it is pointless speculating whether it is specifically our time that is producing these vast numbers of unhappy people. But it is much more likely that, on the contrary, the emergence of this formerly voiceless suffering mass is a positive sign, the first step on the long and difficult road to greater mental health. . . . These developments, which, far more than “merely” money, require *time* in order that more people may acquire more knowledge, allow no easy answers. Perhaps the best we can hope to achieve for those who are now adults and have inherited the conflicts of a host of generations is hit-and-miss success, with a constant improvement as more and more people come to understand themselves and others. But there is no doubt whatever where the fundamental and preventive attack has to be aimed, both on a national and individual family level.

“The children,” says Dr. Main, “The only way is to improve and then improve again the ways we look after our children.”

The treatment of all mental distress is in a constant state of flux. While tranquillizing drugs, which are almost invariably used, often make the illness more bearable, they do not cure the underlying condition; they only relieve the symptoms. The article stresses the need for psychotherapy, which is “basically the science of understanding human be-

haviour and affecting it by talking to the patient often with the use of relaxing drugs." "Unless the means are found to provide patients with qualified psychotherapy which will probe and help to find solutions for the real reasons behind such breakdowns, how can these men and women who never learned to grow up lead a normal life, make adult relationships, and, above all, bring up their children to become adult people?"

The psychologists of the 20th century, H. P. Blavatsky predicted in 1887, "will have some extra work to do." During the cycle which began at the close of the first 5,000 years of Kali Yuga, in 1897-98, "the psychic idiosyncrasies of humanity," she said, "will enter upon a great change," and she urged theosophists to "*watch therefore carefully* this development, inevitable in your race and evolution-period." Psychiatrists and other students of abnormal psychology need to give their attention to the warning offered by H.P.B. to American theosophists in 1891:

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction.

Meditation and its effect on the human body has now become a subject of scientific inquiry. In *Science Reporter* for September 1972, C. B. Sharma analyses the physiological changes brought about by meditation and how beneficial they are to the practitioner:

The earlier studies made by scientists in India and abroad revealed that a person under meditation registered a 20% decrease in oxygen consumption and reduced elimination of carbon dioxide. His brain showed marked electrical activity with predominance of *a*-waves. An electroencephalogram only indicates excess of such waves in the frontal and central regions of the brain when a body is in a thoroughly relaxed state. The *a*-waves, though higher in amplitude, were unusually low in frequency — seven to eight cycles per second compared to nine to twelve cycles per second in a normal person. Rhythmical theta waves at frequencies six to seven

cycles per second were also observed. The activity of the brain clearly indicated that the meditating subject, apparently sleepy, was in a higher state of "wakefulness." Scientists believe that it could only be possible by control of an "involuntary" mechanism in the body, presumably the autonomic nervous system.

Recently, two scientists of the Harvard Medical School, U.S.A., Robert Keith Wallace and Herbert Benson, have thoroughly investigated the physiological effects of meditation. Devices for measuring blood pressure, heart rate, body temperature, skin resistance and brain activity were attached to the subjects. The figures obtained led the researchers to presume that the subjects were under a reduced level of metabolism. Another important effect noticed was a low lactate concentration in the meditator's blood. Physiologically, lactate concentration is associated with anxiety neurosis and nervous tension. A higher concentration of lactate in the blood symbolizes an anxiety state, and lower, a relaxed body at rest. The belief that meditation brings about a highly relaxed state in the body was further strengthened by the test of skin resistance against electric current. The subjects showed an increased skin resistance during meditation. Higher skin resistance indicates a relaxed mind and body, and a low resistance a state of anxiety.

The inference the scientists are deriving from this study of the effects of meditation on the human system is that it may serve as a panacea for many physical and mental ills of present-day society.

A letter on the forgotten ideals of Gandhi, written by the well-known Indian writer Dr. Mulk Raj Anand to the Editor of *Gandhi Marg*, the journal of the Gandhi Peace Foundation, New Delhi, is published in the October 1972 issue. The writer has been working for peace in his own way during the last 25 years and is one of those who believe that Gandhi's ultimate belief in non-violence is the only hope for mankind. He has also tried to do some *sarvodaya* work among villagers, but has failed to a large extent on account of the unco-operative attitude of those in authority and the betrayal of the essential teachings of Gandhi by all concerned:

It is because of this failure that I am writing to you. And by *you* I mean all those Congressmen who once believed in the Gandhian ideology, either in the original form or in the way in which it was transformed by Jawaharlal Nehru and others. I also mean

to include in the *you* many of the businessmen who used to give funds to the Congress Party and sit at Gandhiji's feet. And I have in mind intellectuals of all kinds, who pretended to share Gandhi's ideas, not of truth and non-violence (because few could practise it), but of service to the people.

It so happened in recent years that Professor Nirmal Kumar Bose showed me a small paper signed by Gandhiji, saying that if you feel depressed on any particular day, then try to "do some good to one poor man," so that you can say, "Today I have done something worthwhile." I took this advice to heart and began to practise it literally....

I believe that unless all of us bad ex-Gandhians search our hearts and find out where we have failed, how much we have failed, and whether we can make any amends, there will be no return to any decency in human relations in our country.

I believe it may be a good idea to find out and tell the young people about what Gandhi taught and practised in the examples he left us, by introducing Gandhi's writings in the syllabus of schools and colleges.

But it will be no use merely teaching the youth what Gandhi said, unless we tell them of *how he acted upon everything he believed, how he integrated idea and act, and became an example*. For instance, when he wanted to defy British rule on the question of the salt tax, he not only made a speech about it, but went and made illegal salt on the Dandi beach. And he was arrested. By practising what he preached, he showed to everyone that if a particular action is a good action, it should be implemented.
